1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

plicated plots. The family will be taken through all sorts of adventures, with marriages, births, deaths, building of new houses, and all the routine of daily life. This game is a pure exercise of imagination, comparable to our own children's "playing house" except that the player does not participate. Several children may play at it together, but the players are never identified with the characters and there is no element of contest. 524

Games of chance appear to be entirely lacking, but there are two games of skill, played by adults. One of these, *katra*, is known all over Madagascar, although the rules probably vary somewhat from tribe to tribe. The other, a form of chess, is certainly of Arab origin and seems to be limited to the Tanala Ikongo and a few tribes on the southeast coast. *Katra* is played mainly by women and older children, chess only by men. [177] [562]

Katra is played on a diagram having from twenty-four to forty positions which are arranged in four parallel rows. Many tribes employ regular gaming boards with pits at the positions and a larger pit at one end for spare pieces, but the Tanala content themselves with marking the positions on the ground. The pieces used are everywhere large, round gray seeds about the size of marbles. These seeds do not grow in the plateau and the tribes there import them from the east coast.

The Tanala normally employ thirty-two pits, arranged in four rows of eight each. The method of play can best be described with the aid of a diagram. In this the letters indicate the position and the numbers show the number of seeds in each position. Before beginning the game two seeds are placed at each pit.

1

I	*J*	*K*	*L*	*M*	*N*	*O*	*P*
2	2	2	2	2	2	2	2
A	*B*	*C*	*D*	*E*	*F*	*G*	*H*
2	2	2	2	2	2	2	2
a	*b*	*c*	*d*	*e*	*f*	*g*	*h*
2	2	2	2	2	2	2	2
i	*j*	*k*	*l*	*m*	*n*	*o*	*p*
2	2	2	2	2	2	2	2

Diagram 1 represents the initial set-up. The first player selects a position at random, usually one in the back row, takes out the seeds and drops them one at a time into the other pits along the

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888 middle-aged man of wealth and ability will receive more consideration than an old man who is not important.

Old men with numerous descendants occupy an enviable position. They exercise parental authority over both their children and grandchildren and are respected by non-relatives because of the power they wield. Their own children treat them with great consideration, for if they fail in their duties the father will revenge himself by giving away his property to other children or even outsiders. Old men fully realize the strength of their position and are often overbearing. [578] I saw several instances of tension between fathers and grown sons and heard of a few cases in which sons had actually left home to escape their fathers' domination. This was said to be a recent development, due to the peace imposed by the French. It would have been impossible under primitive conditions and was still frowned on by the community. There is a distinct feeling that the care and expense involved in rearing a child are an investment which should be repaid by care of the parent in his old age.

562 Old women have less authority over their children than old men,
888 but, if widowed, they will live with one of their married sons and take an active part in the direction of his household. The relation between mothers and grown sons seems much more friendly than that between fathers and sons, but there is sometimes friction between mothers and daughters-in-law. The authority of the mother over the daughter-in-law is not clearly defined, so the possibilities of conflict are increased. In a few cases mothers lived alone in small houses built near those of their married sons. I was told that they did this of their own free will.

888 Childless old people of both sexes have a lower status than those with children. They will be looked after by their closest kin, but if these are poor, or stingy, they may be neglected. However, they are never allowed to suffer real hardship. This is due less to affection than to the fear that their ghosts may revenge themselves on those who have neglected them.

567 In former times, old slaves were assured of support by their masters. Informants had never heard of selling a slave because he had become old or useless. They said that, in the first place, no one would buy him and, in the second, such a sale would be a disgrace to his master. The fear of vengeance from his ghost also helped to secure good treatment for him. As most slaves had families, the problem rarely arose.